

(FOURTH SERIES).

**MILESTONE No. 52**

# **The Secret of Attraction.**

By

**EUSTACE MILES, M.A. (Cambridge)**

FORMERLY AMATEUR CHAMPION OF THE WORLD AT RACQUETS  
AND TENNIS, AND HONOURS COACH AND LECTURER AT  
CAMBRIDGE UNIVERSITY.

AUTHOR OF "DAILY HEALTH (or Through the Day),"  
"HOW TO REMEMBER," "ECONOMY OF ENERGY,"  
"KEEP HAPPY," ETC.

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# INTRODUCTION

## TO THE FIRST FOUR SERIES OF “MILESTONES”

BY EUSTACE MILES

FOR years past, I have given Lectures at the Eustace Miles Restaurant.\* People who are too busy to come, or who live away from London, have often asked me whether I could not get these Lectures printed. And many have asked, also, whether I could not re-publish some of the helpful articles in the E.M. Monthly Booklet. So I decided to write, with my wife's help, various booklets. There are now 76 of these “Milestones.”

In the “Milestones,” we try to tell people what to do (subject to individual modifications), how to prepare for it, how to do it, when to do it, and why—the appeal being to as many motives as possible.

Among the chief motives seem to be: the desire to improve the appearance; to increase the health; to get more comfort and happiness, both for ourselves, and also in our homes; to better the state of the nerves; to gain self-control and good-temper and patience; to make the brain-power (and especially the money-earning capacity) more efficient; to acquire the habit of welcoming and appreciating circumstances instead

\* A list of forthcoming Lectures will be sent free to applicants

## INTRODUCTION

of resenting them ; to help others ; and to progress.

Further information on each subject will be found in various books (see Lists on outside back cover), and in special Mind-Building Lessons, and in Individual Health Courses. I always prefer to advise people personally and in detail, though I am willing to give a free opinion and a little free advice to those who care to send me details about their case.

Just one hint on the way to read these Booklets. Before reading them, people should think out the subjects for themselves, and jot down their own ideas. After reading them, people should read other books as well, and again make notes of fresh ideas ; and then experiment ; and then try to help others by their own experiences.

We have purposely omitted a great deal in each " Milestone." We do not offer the " Milestones " as complete guides. The shortage of space obviously prevents completeness.

Some people may object, not without reason, to the " Milestones " including the names of ailments and troubles. But I have found that the *general* book or booklet or lecture does not interest or attract most people at all ; whereas the mention of the special want or weakness does. Besides this, I have included general subjects also.

I hope many readers will send us suggestions as to other subjects, and any criticisms on these first four Series, so that we may improve future editions of the " Milestones."

No. 52

## THE SECRET OF ATTRACTION

In early days (but it is still going on to-day in the lower forms of life) Attraction was often quite

### <ATTRACTION LONG AGO>

different from what it is now : things which were attractive then are not, to the same extent, attractive now. Prof. Loeb, of Chicago, has written many monographs : he has examined the different conditions under which, for instance, the one-cell (unicellular) organisms are attracted. It is very interesting to study what does attract these undeveloped forms of life. They are attracted by mass (that used to be the case even with civilised people, who often imagined that a large person or thing was of more value than a small one\*); by smell and taste (which were among the earliest kinds of Attraction and still have influence to-day); by chemical properties; by magnetic properties (which, again, still persist, though generally we do not recognise them as magnetic); by light and colour (which were extremely attractive, colour-attraction, in particular, being potent with the different animals); there was also a great deal of Attraction because of sound—more Attraction than many of the “scientists” realise.

\* See Milestone 48

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## ◀ MODERN ATTRACTION ▶

Modern Attraction is sometimes more mysterious and subtle. We find Attraction at work everywhere: it is one of those two great Laws of the Universe, the Law of Attraction and the Law of Repulsion. We can explain many things by the Law of Attraction. The atoms are attracted, the molecules, different cells, minerals, plants, animals, savages: all the way through, we find that the Law of Attraction had a tremendous influence on civilisation, together with the Law of Repulsion.

## ◀ ATTRACTION AND REPULSION ▶

One of the strangest phenomena in the whole of History is the close connection of Attraction with Repulsion. Fear, it is true, is mainly a form of Repulsion; but it may be a form of Attraction as well—people being drawn towards the thing that they are afraid of, and the thing that they are afraid of being drawn towards them.

## ◀ ATTRACTION TO ALCOHOL, ETC. ▶

A study which can throw further light on the subject is the Attraction by alcohol and the Attraction by tobacco, which, to the pure-blooded person, is unhealthy and repulsive stuff. We find some people attracted by Gorgonzola cheese, and a number of other things which to refined natures may seem most objectionable. Some things may have such an Attraction for unhealthy people that they produce an almost irresistible craving. A healthy child loathes certain things; and a

healthy child is rather a good test as to whether a craving is morbid or not.

### ◀ THE SAME THING MAY BE ATTRACTIVE OR REPULSIVE UNDER DIFFERENT CONDITIONS ▶

Now one notices, with regard to Attraction, that it differs under different conditions. What is attractive to a healthy person is probably not attractive to a morbid person. A healthy person likes washing ; some morbid persons may loathe it. A healthy person likes fresh air ; many morbid persons cannot stand it. A dipsomaniac likes whisky and soda ; a really pure-blooded person does not care for it. What attracts civilised people may not attract uncivilised people. What attracts the young may not attract the old. I used to eat large amounts of toffee ; I do not want ever to touch toffee again : this was one of the changes which Thackeray noticed.

Then there is the difference in the Attraction of males and females. I remember a rather amusing example at school. A boy asked his sister who she thought was the best-looking boy in the School, and, before he told us what his sister's opinion had been, we guessed someone quite different : the boy whom she had selected was one of the most awful-looking boys I have ever seen in my life : that is to say, the male and the female idea were altogether different.

### ◀ CHARACTERISTICS ▶

Attraction is very mysterious ; but, because it

is mysterious, it does not in the least follow that it is unfathomable. We may not be able to define it ; but we can mention some of the characteristics of it. That is the way all through life : we cannot say all about things ; but we can say a good deal about them. This is what I am going to try to do with Attraction : I am not going to define it ; I am going to mention some of its characteristics, and some of the ways in which people can make themselves attractive.

### ◁ THERE IS A TECHNIQUE ▷

I think there is a certain technique for increasing Attractiveness, which anybody can practise. This obviously applies to one attractive thing, health ;

### ◁ HEALTH ▷

any one can increase health. I do not mean to say that the healthy person is necessarily attractive ; but the health does add to the Attractiveness — or does lessen the unattractiveness — other things being equal ; where, for example, the eyes are clear, and the skin smooth and sweet, and the figure neither obese nor emaciated, there is more likely to be charm. From the other point of view, we have the unattractiveness of the dirty and unhealthy person. And, of course, with health, would go a good deal of vitality and magnetism, which are among the Secrets of Attraction.

### ◁ CLEANLINESS ▷

Then there is Cleanness. Very few people are attracted to dirty individuals. I suppose there may

be exceptions ; but, as a rule, one does not want people to be dirty ; one does not say, “ I am very fond of that person because he is so dirty.” There, again, people can do far more than they do ; they can make themselves far more attractive by cleaning themselves more thoroughly. They may think that this is hardly worth the bother ; but it is in the direction of Attractiveness.

### ◀ THE CARRIAGE AND WALK ▶

There are other things which can be altered : for instance, the carriage and the walk. What a vast amount of Attractiveness people lose who are very beautiful until they begin to walk, and (especially in the case of the nobler sex) until they begin to run ! I remember, on board ship coming back from Australia, there was a very beautiful girl ; or at least she was very beautiful until it came to a ladies’ race : after she ran, she ceased to be attractive. There is a wonderful Attractiveness in a good carriage and walk, and nearly always these can be greatly improved.

### ◀ VAGUE PHRASES ▶

As to how to increase the Attractiveness, I want, as far as I can, to be practical, and to do away with vague phrases. I read an article in a leading Paper, on the subject of Charm, and I thought, What indefinite though specious language ! This was just the kind of thing which is so highly esteemed in “ Literary ” productions ! The writer said :

“ The great charm is the frankness of a beautiful soul.”

I do not think it is necessarily very, very charming. And, as to the deceitfulness of a wicked soul, can this not also be very attractive?

“ The power being inexplicable, it is therefore sovereign.”

To me this is most plausible, as so many things are that sound all right and mean little or nothing.

“ People who have charm exist most sincerely, most really, with more personality generally than others ; they alone can be truly loved.”

Charm is not necessarily connected with “ sincerity,” nor with “ reality,” because many things are charming which are artificial, unreal. A thing is not attractive merely because it is genuine. The writer says that these people alone “ can be truly loved.” Such dogmas do not really help much.

## ◀ TWO DIFFERENT KINDS OF ATTRACTION ▶

I want to distinguish here between various kinds of Attractiveness. One is when people attract some one to themselves selfishly. Another is when people attract some one in the right direction and encourage him or her to do good.

One lady's ambition was to be so beautiful that people would drop down dead when they saw her ! This is the sort of thing we get in certain novels : “ She was so beautiful that people died for her.”

That is not the highest kind of Attraction. If a person could attract, not to himself or herself, but towards the right kind of life, that would be worth while.

Now the Attraction, whether it is of one kind or of the other, is largely helped by the personal appearance : I have already spoken of the carriage and the walk. The Attraction may be the complexion, the hair, the teeth, the dress, the voice (the singing or the speaking voice—some people have this as their sole attraction), the shape, the colour—sometimes one, sometimes the other, sometimes the two. The Attraction of colour is akin to the beauty of a picture and scenery. This is an important Attraction, the appearance and the general exterior. The appeal may be to more than one of the different senses : to sight, particularly by the shape and colour, to hearing, and to touch ; and perhaps other senses may be appealed to.

## ◀ MEASUREMENT OF ATTRACTION ▶

A general phrase which one often hears in connection with Attraction is a vague phrase—" Personal Magnetism." The Scientists are beginning to be able to measure this : as they can measure the Emotions, so they can measure, to some extent, Personal Magnetism. There are several apparatuses by which that can be done, notably the device of the late Dr. Baraduc.

As to Personal Magnetism, to what extent may it be called sexual ? Some people believe it is very largely sexual, and others believe that it is not.

One asks besides, how far Attraction and Power are identical?

## ◀ FRENCH PHRASES ▶

Here are some characteristics of Attractiveness. I shall use French terms. It is very interesting that French women, French dresses, French foods, all are very attractive—remarkably so when we consider that the “raw materials” are not so superlatively excellent. The French make the best of themselves. And the French have the best words and phrases for Attractiveness.

The first is *bizarre*, which, I think, has no equivalent in English. If you say that a person is “strange,” it is not exactly a compliment.

*Piquante*: for that we have no word, I believe, exactly corresponding in English.

*Petite* is another word that has hardly an equivalent in English: “dainty” is perhaps the nearest rendering.

The next word may give us a better idea of Attractiveness than any of those three—*tout ensemble*. It is the general effect. We may try to analyse a person's appearance: we may say the mouth is not straight; and the voice is rather harsh; the lady has not got a very good figure; but we go on to say that the person is “attractive”: it is the *tout ensemble*, the combination of everything, that somehow has a certain charm.

Another French phrase is *je ne sais quoi*. We are often disappointed to find that some people, when we look at them closely, and try to account for a certain charm, are not so nice-looking as we

had thought when we had first met them ; we say, " No, I do not know what it is ; but there is *something* attractive ; it is not exactly the appearance, nor the voice, nor even the character—what is it ? "

The last French word that I shall give is *soupeçon*. There is the " suggestion," the idea, that perhaps there is something in reserve, of which we are not aware, that makes the charm. It is so with toys—some toys have a touch of charm : others have not.

We were staying at an hotel, at Christmas-time, where the little boy was given a number of toys, such elaborate mechanical toys as would delight for a few minutes. On the Christmas evening the little boy was crying : " Isn't there anything *new* ? " Now, if the child had had a real toy, such as Meccano, or Plasticine, he could not have exhausted its possibilities in one day, or even in a month or in many months. There is a charm where the child does not see the whole toy at once : there is always something in reserve, something at first undetected, and, even later on, not fully realised. And it is so with flavours. It is so with tools. Tools are among the best toys : they give a child a chance of doing and enjoying many activities. The charm is not in the tools, but in what they suggest and what they can do.

## ◀ VIBRATIONS AND THE AURA ▶

Attraction must be largely a matter of vibrations, as everything is ; and those vibrations will account for one's Attraction to certain people and for one's aversion to certain other persons—and

places and things. This characteristic may be called, from one point of view, the *aura*. It is well known now that a person's *aura* extends quite a reasonable distance from the person ; it is to be seen by Kilner's famous colour-screens. This is no longer a matter of guess-work, it is a matter of experience. The *aura* varies according to the individual's state of health and other conditions.

Now one understands, to some extent, why, when we get near people, there is either Attraction or Repulsion : it is partly this *aura*, which depends on what we may call vibrations. It is being suspected, even by the most materialistic " Scientists," who are very slow to suspect anything except anybody else's theories, that these *auras* extend far more widely than even Kilner's screens show. Some people have a very powerful *aura* ; other people have an *aura* which hardly influences anybody who does not come within a small distance. It is the difference between different people's *auras* which accounts very largely for Repulsions and Attractions.

## ◀ SIMILARITY AND FAMILIARITY ▶

Similarity to our own *aura*, and familiarity with another person's *aura*, partly account for our liking some persons and disliking others. When a strange one comes, we may not like it ; we may like it when we become accustomed to it. And, indeed, anything resembling that to which one has been accustomed, and of which one has been—or become—fond, may be attractive.

## ◀ DIFFERENCE ▶

But there is the Attraction for something entirely different, as a relief from what one is rather familiar with and tired of.

So there is the double Attraction, the Attraction of the Familiar, and the Attraction of the Unfamiliar and strange and different. We find every now and then examples of the Attraction of change and Differences. Only a short while ago a person with great wealth, high education, and everything else apparently in his favour, married a barmaid—vulgar, ugly, drunken, one to whom could be applied other unpleasant epithets. Why did he marry her? She was not like what he had been used to; she was a change, I suppose. It was so with a friend of mine who went to a “vegetarian” and teetotal meeting: he stood it for some time, but then rushed out and had a chop and a whisky-and-soda, and—swore! This was the Attraction of change, to which Prof. William James alludes in his interesting description of how Chautauqua palled.

## ◀ SOME QUALIFICATIONS NOT ESSENTIAL ▶

Attraction does not demand the presence of a number of different qualifications. I want to make it clear that Attraction need not necessarily go with kindness and generosity; for some attractive people are quite unkind, selfish, and stingy; it need not go with virtue and morality, since some attractive people are decidedly vicious and

immoral ; it need not go with a strong will, since some attractive women are like dolls, with yellow fluffy hair, and have no will of their own ; it need not go with intelligence, since some attractive people are extremely stupid ; it need not go even with beauty : it sometimes goes even with positive ugliness (when ugliness reaches beyond a certain point, it seems to have a mysterious Attraction) ; and it need not even go with happiness, since some attractive people are not happy : they may not seem to be able to help it, but they are not happy.

### ◀SUCH QUALIFICATIONS GENERALLY HELP▶

As a rule, however, other things being equal, a person is more attractive if there is kindness ; if there is strong will ; if there is, if not intelligence, at any rate tact, which is sometimes much nicer ; if there is beauty ; and if there is cheerfulness—not simply brightness, because one of the most repulsive things in the world is the wrong sort of brightness : people who are always obnoxiously smiling and “ happy ” and “ charitable,” if that is their main characteristic, well, perhaps one ought to like them, but certainly one does not.

### ◀LIBERALITY▶

I think one very attractive feature is Liberality. That is one qualification that Aristotle claimed for the Greeks. The Greeks certainly gave liberally and cheerfully. “ The Lord loveth a cheerful giver.” But it is not essential to Attractiveness that there should be free giving.

## < KHARIS >

I shall try, here, to say something about the Greek word for Attractiveness *Kharis*. *Kharis* is one of those words that has become degraded in its offspring, in the word "charity." *Kharis* is a very difficult word to translate. It is often rendered by the word "Grace." Part of this *kharis* seems to be giving freely, not giving grudgingly or in a sort of martyr-like spirit, but giving as a really free gift, which you actually enjoy giving. *Kharis* is most certainly something that is pleasing to others: there is nothing harsh about it; if it is harsh, it ceases to be *kharis*. It is graceful; if it were clumsy, it would cease to be *kharis*. It is easy; if it were done with effort, it would cease to be *kharis*. And, last of all, *kharis*, as distinct from Attractiveness, must be happy. It was connected with the Greek word χαίρω, which meant "I rejoice." These are some of the characteristics of *kharis*, which was pre-eminently a quality of Jesus; we can realise how terribly Jesus has been misrepresented in England. There is nothing more awful than the way in which Jesus has been misrepresented. The general popular notion of Jesus is a terrible libel and blasphemy. Jesus has been misunderstood as if he were a "Man of sorrows." And, indeed, the general tendency is for people who believe in Jesus not to have much communion with Jesus until there is sorrow or difficulty or danger in their lives; then they call on Jesus, as if Jesus were not particularly a person

they wanted to meet until they were in difficulty or pain or distress. Now the original Jesus was absolutely different : the original Jesus had charm. All sorts of different people were attracted to him—the common people, the drunkards, the prostitutes, the exorbitant tax-collectors, the despised money-lenders, everybody, except some of the priests and some of the officials. People heard him gladly, and asked him to their houses for their festive occasions ; they did not confine their approach to him to the times when they were in difficulties ; although, of course, they went to him when they were ill and diseased ; but they also asked him to the wedding breakfast. Jesus had charm, had *kharis*, had Attractiveness. And this is the aspect of Jesus which hardly comes into ordinary “ Religion ” at all.

### ◁ PRAISE AND APPRECIATION ▷

One feature which one notices about Jesus, which must have been very attractive, was his praise : he praised wherever he could. The Attractiveness which refuses to blame where blame is incurred is a cowardly kind of Attractiveness. Jesus did not refuse to correct when there was correction to be done ; but he always tried to pick out what was attractive in people, their good points, and to call attention to these points. He found the good in everyone ; in every thing ; he went among all classes. The poor, diseased, weak, degraded, criminal persons were not abominations, they were people with God within them ; and it was largely his praise that

enabled him to do such an enormous amount of good. In other words, the Attractiveness of Jesus was the highest kind of Attractiveness: not the kind which attracts people to an individual in a selfish sort of way, but the kind which brings out the best in people. It was energising and inspiring; it was real Attractiveness, inspiring to good work and to endurance.

### ◀ MAKING PEOPLE AT THEIR EASE ▶

I think one of the finest features of Attractiveness is to make people at their ease as well as making people at their best: this is among the highest forms of Attractiveness. When a person has that one gift, not only of bringing people to ask for help, but of making people feel absolutely comfortable in his or her presence, then we have a rare but very real form of Attractiveness.

I was rather interested not long ago in a man who was connected with a big institution: he told me that he felt he had not much Attractiveness himself; when people came to him, he wanted to help them, but there was a barrier between them; the people were shy, and were not at their best. He said he did not know what to do. He often asked himself what was wrong with himself: he could not hit upon anything to help himself. It was always young men who went to see him. But at last he decided to offer them a cigarette, and that made a little difference. In himself he had not that Attractiveness which made people feel comfortable

with him, and made people feel at their best with him ; so he adopted this makeshift. With real Attractiveness, there is no need of cigarettes to put people at their ease.

## ◀ SYMPATHY AND LISTENING ▶

And there is sympathy, too. Part of sympathy is to listen well—really to listen. The failure to listen is one reason why so many people are not attractive. There are very few good listeners to-day. One reason why they do not listen is that they are selfish : if they listened more, they would be more charming. Understanding, and seeing a thing from the other person's point of view as well as from one's own, and then helping him or her—these are common features of Attractiveness.

## ◀ “ COMPLEMENTARY ” ATTRAC- TIVENESS ▶

There is another and a very different aspect of Attractiveness, and that is complementary Attractiveness. Just as two positives often repel one another, so two people who are very much alike may repel one another. But there is a kind of Attraction (and it is one of the best forms of Attraction) in which people are attracted because one has what the other lacks, what the other wants, and so they two make one. The “ complementary ” theory of Attraction will account for a good many phenomena difficult to account for on any other supposition.

## ◁ HUMOUR ▷

Then there is the Attractiveness of Humour. It took me a long while before I could find out why I did not like certain people ; I used to try to think highly of them because they were very good : they were dutiful sons, brothers, fathers, mothers ; I could not say that they were dishonest ; they went to church. All sorts of things could be said in their favour : they were not dirty ; they were not drunkards. I tried to analyse why I did not like them. I found out afterwards that it was largely because they had no sense of Humour. Generally speaking, I think that the sense of Humour is a great means of Attractiveness : people who can keep other people happy, keep them laughing, keep them in a good temper, have Attractiveness in them.

Most of the features that I have mentioned are features of Attractiveness in persons themselves.

## ◁ AN EXTERNAL FACTOR : MONEY ▷

Now I am going to mention the most external of all, which is at the same time one of the most powerful in the world : to what extent it is a real Attraction, and to what extent it is not real, but fictitious, is an interesting problem : it is the Attraction of Money. It attracts people to occupations that they loathe. I suppose that, if we considered the occupations of adults in this country, and asked people candidly whether they liked the work that they were doing, at least nine out of ten of them would say that they did not. And then

there is the Attraction of Money (which undoubtedly is the main Attraction) in the case of large numbers of otherwise unpleasant men and women : they would not have any people round them, they would not have "loving attention," if it were not for the money that was expected to be given now or soon, or left when they died. Money has a huge power of Attraction. It is a fact that money wields gigantic influence. Money is to-day one of the most mighty political influences, especially when it is pretended that it is not ! All over the world it is, to a great extent, Money that rules ; and it rules not only in the political world, but also in the social world. It is a bad state of affairs that money should have that power ; but there it is. It is perhaps the most external and temporarily powerful form of Attraction to-day ; it is more external even than dress ; it is more external than powder and paint ; it is outside people's lives ; but it has a certain, almost irresistible, kind of Attractiveness.

### ◀ A WORD ABOUT THE ELDERLY ▶

Now I am going to say a word of encouragement for the elderly. There are too many people who, as they go on in years, do not care about being attractive ; they say they are "too old for that sort of thing." This is a great mistake. As people grow older, they may lose one kind of Attractiveness ; but there is no reason why they should not gain, and more than compensate for the added years, by another kind of Attraction : for instance, as they grow older, they can increase

in that wonderful cause of Attractiveness—sympathy, listening power, and understanding : they can sympathise more, listen better, understand more, and help more. Partly because they have more money, they should be more attractive ; and they should also be more attractive in themselves.

And, as they grow older, it is most important that they should have developed a far greater, keener, wider sense of humour than they generally have. These “ old ” people too often lose their sense of the play-spirit and their sense of fun : they cease to be like little children ; they become dotards. I should say to the elderly, Do not ever give up trying to be attractive ; because it tends to youthfulness. And, as to dress, it is by no means a mistake for elderly people to dress attractively. The effort can be overdone ; but up to a certain point it seems absolutely the right thing for people to make the best of themselves.

I will end up with two isolated remarks as to Attractiveness. I have just thrown ideas out in this Leaflet, which is not an organised treatise, but simply scatters suggestions about, and offers them for whatever they may be worth.

## ◀ INTERNAL ATTRACTIVENESS ▶

The most important Attractiveness is the internal ; and the most important Cleanness is the internal, not the Cleanness that comes from clean clothes, nor even the Cleanness that comes from frequent washing, but the Cleanness that comes from internal purity : get the inside pure, and it is not very difficult to keep the outside

pure. I have noticed in particular, with regard to purity, how the internal affects the external: when one's blood is pure, one's nails do not become dirty so soon. I have observed this time after time: when, for instance, I have been having plenty of vigorous exercise, and getting rid of a lot of waste-matter, my nails remain clean for two or three days.

So the internal requisites for real Attractiveness have to be studied as well as the external—I mean especially the internal Happiness, the internal Kindness. Too much attention is paid to the external skin, far too little attention to the internal condition, and the Mind.

### ◀ATTRACTIVENESS IN ACTION▶

The second point that I would emphasise in conclusion is that one ought to pay more attention to Attractiveness in action than to Attractiveness of a “*static*” kind: technically, the active is known as the *kinetic*, which is the moving, or the *dynamic*, which is the compelling, rather than the *static*. There has been too much attention paid to static Attraction: that is to say, Attraction when a thing is quite still, as in a beautiful person sitting still, or a statue. There is an equally important Attraction in movement: the Attraction may not begin till the movement begins. We see it with gymnasts. The best instance that I ever saw was of a celebrated gymnast. It was an unpleasant sight to see the man come on to the arena abroad: he looked and moved like a crab—deformed, ungraceful, walking, indeed, not

so gracefully as a crab or a lobster. Then he went on the apparatus and at once he became straight, and did most beautiful and graceful exercises. Of course, part of the art here is to keep the body absolutely in the right posture. Then he got down, and waddled off just like a crab again. Statically, he was hideous ; kinetically, he was also partly hideous ; dynamically, he was beautiful. There should be Attractiveness when one is at rest, when one is moving, whatever the movements may be, and when one is doing forceful work—not merely walking, but actually doing work. In other words, there should be moving gracefulness as distinct from the gracefulness while one is still.

### ◀ATTRACTIVENESS DURING ABSENCE▶

And, last of all, there is the Attractiveness which, I think, is very important—the Attractiveness which persists when you are gone. There are some people who are attractive when they are here ; but, when they are gone, you forget about them, or you feel to yourself, “ I do not know why I liked that person. I do not really like that person now, but I was rather attracted at the time.” And there is another kind of person who does not create much of an impression ; but, after that person has gone, you feel that to have met that person has made you better—healthier, happier, more helpful, more peaceful. Probably the true person is the person as he or she is in absence, and not in presence. What you think of that person, the influence that person has on you when that

person is not there—this is a much higher form of Attractiveness than merely the Attractiveness of the individuality or personality while you are together. This is often a good test of people.

There are ever so many different questions still to be asked about Attractiveness ; the more you try to analyse it and to describe it, the more interesting you find it, and the more complex. But I do not think that Attractiveness is beyond being analysed ; and I think that by analysing it one can get a good many lessons.

### ◀ PRACTICAL CONCLUSIONS ▶

As for the carrying out of any of those ideas, it is very difficult indeed to know what to suggest as most vital and essential, except that, other things being equal, with Health the Attractiveness is increased ; there is more vitality, there is an improved appearance, more power of helping others, more patience and good temper. Those who wish to follow the idea of Health as a means to Attractiveness, I may refer to " Daily Health," which gives the general idea. But there is another plan which we can always practise, and that is the use of the Imagination.\* Much can be done by people who feel they are not attractive if they will imagine themselves to be attractive. In certain cases, of course, it is very deceptive : simply, the people are not attractive ! But in some cases the practice may produce a kind of Attractiveness ; the imagination—that is to say, the forming in the mind of a picture, or an idea at least, of something

\* See Milestone 21.

attractive, of always fixing the mind on pleasant things—may help considerably. When worries, fears, grievances come, turn the imagination on to something beautiful: as Mrs. Eustace Miles says, in “Life’s Orchestra,” “Have a picture-gallery of beautiful things in your brain.” Then you will tend more and more not only to possess, but also to express, Attractiveness.

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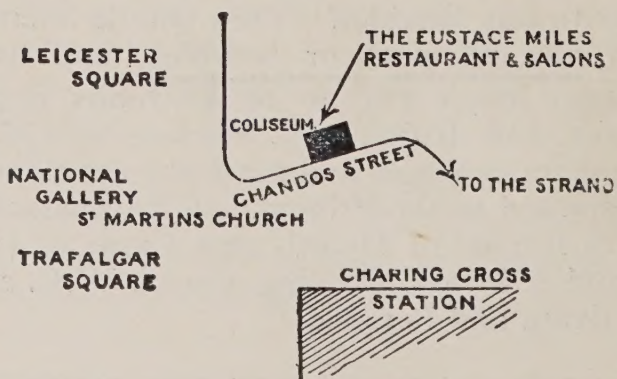
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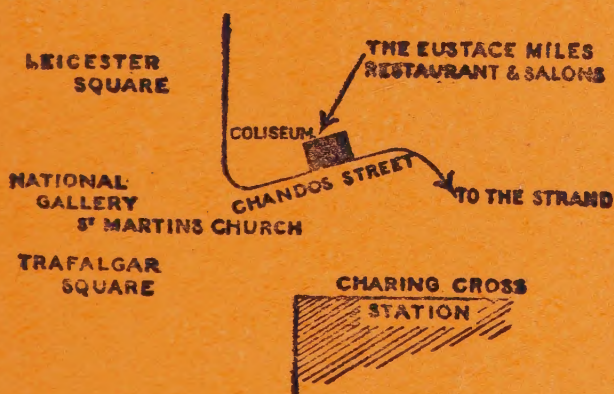
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